THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8. JACKSON, MISSISSIPPI, AUGUST 24, 1899. NEW SERIES, VOL. 1, No. 39

It is rumored that Aguinaldo is about to make new overtures for peace.

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The *bubonic plague* has reached Naples and Palermo. Four new cases and two deaths are reported at Oporto.

***

Prof. A. L. Purinton, of the Peabody Normal at Nashville, Tenn., is dead. He was a noble Christian, and a fine teacher.

***

We have a highly appreciated letter from Rev. Martin Ball of Paris, Tenn., that came too late for this issue, but our readers shall see it next week.

***

Rev. M. D. Early was called to Morristown in East Tennessee as supply, and they were so well pleased with his services that they have settled him as pastor.

***

Rev. A. S. Pettie, of Jonesborough, Ark., has resigned his pastorate and becomes State organizer for the Anti-Saloon League of Tennessee. He is a fine speaker.

***

Three hundred and eighty private persons were injured in last Sunday's riots in Paris, of whom three hundred and sixty were taken to the hospitals. Fifty-nine policemen were wounded.

***

Fifteen furnaces in Birmingham, Ala., have sold 450,000 tons of pig iron, which will be all that they can put out till the first of next April. The price ranges from $15 to $16 per ton.

***

One of the pleasing features of some of the recent revivals in our State is the fact that along with the spiritual refreshing has come a revival in liberality in the support of our Mission work. This is as it should be. The nearer we get to God, the more keenly we feel the importance of the Lord's work.

***

We spent last Sunday, Monday, and a part of Tuesday with Bro. Lewis at Raymond. The intense heat, and the necessity for our presence in the office made it necessary for us not to protract the meeting. They are a noble band and have their work right well in hand.

Dr. Kerfoot will enter actively upon his work as Secretary of the Home Mission Board the first of September. The field of this Board was never so white to harvest, and all eyes seem turned to Dr. Kerfoot as the one who can best superintend the garnering of the golden grain.

***

Our young friend, Rev. R. G. Bowers, of Malvern, Arkansas, has great cause to rejoice in his success at that place. More than sixty have recently professed faith in Christ and fifty-two have united with the church. We rejoice greatly in this good news

***

Miss Hellen Keller, the deaf and blind young lady of national notoriety, has just completed her examination in Geometry, Algebra, Greek and Latin, in three years, that usually takes four. Her sense of touch is marvelous, and she has the power to reproduce in words the impression she gets from touch.

***

Rev. W. M. Reese writing from Lauderdale Springs, Miss., says: I am in the notion to drive down a long, strong stake and tie to it, "I read THE BAPTIST with pleasure and profit."

Bro. Reese will meet a warm welcome from Mississippi Baptists, and especially from this office.

***

The Democratic State Convention is now here in full force and before this paper reaches its readers our State officers will be nominated. We have prominent aspirants for the offices of Governor, Lieutenant-Governor, Attorney-General, Superintendent of Education and Railroad Commissioner, who are Baptists and who would make fine officers.

***

Spain is now trying to get rid of the Jesuites. Once possessing the greatest possibilities of any nation on earth, she has been priest ridden until she is one of the weakest. If any body wants to know what Roman Catholicism will do for a nation let them read the history of Spain, and look at her present condition.

It is thought by some of our able exchanges that great peril threatens our public schools, growing out of the fact that trustees who have the general management of the schools are being selected without regard to their knowledge of educational matters, and often for political purposes. In many localities saloon men are on school boards.

***

The *Western Recorder* says: "The little old church built in 1633 in which Roger Williams preached before he was driven out into the wilderness is still standing in Salem, Mass. The key is kept in the Essex Institute near by, and whoever wishes, can go into the old church. In it is kept the writing desk of Nathaniel Hawthorne."

These old landmarks are silent witnesses of the mighty struggles made in dark days for religious independance.

***

Dr. B. D. Gray, of Birmingham, Alabama made us a pleasant call a few days ago. He is looking fresh and vigorous, and looks to be hardly forty years old. What immense possibilities lie before him. He is of course jubilant over the victory of the Baptists of Alabama paying all their debts. They have paid over $50,000 in about two years.

Surely where there is a will there is a way.

We are glad that a Mississippian, and a Mississippi College boy led in this victory.

***

A very hopeful sign of the dawning of a better day for our churches grows out of the fact that many of our pastors are conducting the revival meetings at their own church. There seems to have been no concerted plan to this effect, in fact, in not a few instances the plans were the other way—but the Lord has seemed to shut up pastor and people to this course and the results have been most glorious. Our churches and pastors have suffered greatly from the false notion that a pastor could not conduct a revival meeting at his own church.

***

We have had many appreciated callers this week; among them Hon. Walter Hurt, J. P. Tull, Mr. H. L. and Vance Watts of Winona, and Dr. W. T. Lowrey of Clinton, who brings encouraging tidings from the field concerning the College. Also Dr. R. A. Venable *enroute* to Brookhaven to assist in a meeting, stopped with us several hours between trains. He and Dr. Lowrey are looking well notwithstanding the large amount of hard work they are doing in this excessively hot weather. Bro. L. M. Nichols of Steens Creek, one of THE BAPTIST's strong supporters called on us.

***

Rev. R. J. Boone of Brookhaven writes as follows under date of August 21, 1899:

Dear Dr. Searcy:

We have just closed a meeting of seven days with Union Hill Church. After Saturday and Sunday, Bro. J. B. Lawrence came to our aid, and did all the preaching. To say the preaching was "up-to-date" is what everybody would have expected that has had the pleasure of hearing him.

Plain, sound and *able,* characterized his preaching from start to finish. To any needing ministerial aid in revival meetings, I am glad to say no one would suit you better than Bro. Lawrence. The visible results of the meeting—the church greatly revived, five accessions by letter, and five by baptism. A thanksgiving offering for the poor; some advance on the mission interest; satisfactory compensation to Bro. Lawrence, and everybody happy, for which we praise God. May the good Lord bless THE BAPTIST.

***

The Governor approved the charter of the Methodist Female College at Oxford, Miss., on the 22d inst. They have a strong board of incorporators, and we doubt not the College will move off well.

Married.

Greensburg, La., Aug. 16, 1899.

In Greensburg, St. Helena Parish, La., Aug. 9th, 1899, Mr. W. G. Hamberlin to Miss Aline Hutchinson, Rev. J. I. Hoffpauir officiating.

Our Pulpit.

Jesus Christ.

BY J. B. SEARCY, D. D.

"Jesus Christ the same yesterday and today, and forever."—Heb. 13:8.

Some speak about the different dispensations, as though Christ never had anything to do with the world till after his incarnation, and very little till after his ascension. That there were no instructions as to how to become a Christian till after the Pentecost. Such teachings are very misleading. "Jesus Christ is the same yesterday, and today, and forever."

By "yesterday" is meant the *past*. By "today" is meant the *present*. By "forever" all the *future*.

1. Let us look at Jesus Christ in the "yesterday" or past. He abode from all eternity with the Father. In his intercessory prayer he says to the Father, "Glorify me with the glory which I had with thee before the world was." He was in the beginning with God and was God."

"In the beginning was the word, and the word was with God, and the word was God." "There are three that bear record in heaven, the Father, the word, and the Holy Ghost, and these three are one."

He possessed creative power. "All things were made by him, and without him were not anything made that was made."

"All things were made by him and for him, and by him all things consist."

When it was said, "Let us make man in our own image," Jesus Christ constituted one of the "us," the Father's likeness was his exact likeness.

"He is the brightness of the Father's glory, and the express image of his person."

Jesus Christ was not only from all eternity with the Father and the Holy Spirit, was in the creation of all worlds and their contents, and helped to create man, the masterpiece of creation. But he became man's urety before the foundation of the world, so that the harmony of the universe could not be destroyed by sin, and thus he was as "a lamb slain from the foundation of the world."

If there had ever been a day in all the past when Christ was not standing as the sinner's substitute, that day would have brought divine wrath upon a world of ungodly men, and would have destroyed them from off the face of the earth.

Christ was with the antediluvian saints.

He preached to the wicked antediluvians through Noah. 1st Peter iii. 19, 20.

Christ met Abraham at Mamre, reassured him that Sarah should bring forth the promised son and that Sodom would be destroyed.

He was with Abraham on Mount Moriah where he offered up Isaac, and he called out to him quickly and staid his hand.

He was with Moses at Horeb in the burning bush. He said his name was "I AM." He said to the Jews, "Before Abraham was I Am," the same name. He was with all the prophets, "Searching what, or what manner of time the Spirit of Christ, which was in them (the prophets) did signify when it testified beforehand the sufferings of Christ and the glory that should follow." 1st Peter i. 10, 11.

Peter at the house of Cornelius said, "To Him gave all the prophets witness that whosoever through his name believeth in him shall receive remission of sins."

The prophets taught salvation in the name of no other. The patriarchs did not teach one way of salvation and the prophets another, and the apostles still another.

The "today" of Jesus Christ may be referred to his incarnate state. "He dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Elijah and Moses met him on the Mount of Transfiguration and talked with him about the decease he should accomplish at Jerusalem. Why were they interested unless the destiny of all past ages were bound up in that event? He is the same today in his power that he has ever been. He is the same in his mercy and in his love. He introduced no new plan of salvation.

From Abel till now the just have lived by faith. During the different ages there have been different ceremonies and external forms of worship. But none of them could ever take away sin.

> "'Tis Christ, the heavenly lamb,
> Takes all our guilt away,
> A sacrifice of nobler name
> And richer blood than they."

3. Jesus Christ "tomorrow." What he has been in the past, what he is today he will be in the future. He says, "Lo I am with you alway, even unto the end of the world." And beyond this world he is our hope.

His second coming is called "that blessed hope." When he shall have brought all principalities and powers and dominions under his reign, he will come again and dwell with his people, not a thousand years, but eternally, leading them to living fountains, and wiping away all tears from their eyes. Then will the Father, the Son and the Holy Spirit the triune God be "all in all" and all the redeemed of all the ages will sing praises to him who hath loved us and given himself for us.

Missionary Day.

Missionary Day this year comes on the 24th day of September, the last Sunday in the month. This is Review Sunday, and can readily be turned to account by special missionary exercises, and without any loss to the regular lesson. An excellent program with supplement and mite box, has been prepared, and will be furnished from Nashville by the Sunday School Board, in whatever quantities may be desired, and without cost to the school.

This service is held in the interest of Home and Foreign Missions, and the money should be sent to the Sunday School Board, and will then be forwarded to the other two Boards. It is very important to observe this feature of sending the money, in order that each State may have its proper credit, and in order that we may determine what the day yields in the way of money. The educational value of this service is very great, even surpassing the money value. In these missionary services there will be sown a seed which will yield a great and growing harvest in the coming years.

We earnestly join in making the request that all of our Sunday Schools will have on this day a special missionary service, using this program, if they so desire, or making one which they think will serve their purpose better.

R. J. WILLINGHAM,
Foreign Mission Board.
I. T. TICHENOR,
Home Mission Board.
J. M. FROST,
Sunday School Board.

Readjustment of Teaching in the Seminary.

Owing to the retirement of Dr. F. H. Kerfoot from the chair of Systematic Theology and Pastoral Duties in the Southern Baptist Theological Seminary, the Faculty have agreed upon the following division of labor: President Mullins will teach Church History and Pastoral Duties; Prof. Dargan, Homiletics, Ecclesiology and Special Theology; Prof. Robertson, New Testament, Senior Greek and one hour in Junior Greek; Prof. McGlothlin, Biblical Introduction, Polemic Theology, one hour in Senior Hebrew and two hours in Junior Hebrew; Prof. Carver, Systematic Theology and two hours in Junior Greek; Prof. Sampey, Old Testament, two hours in Senior Hebrew and two hours in Junior Hebrew.

The following special classes will be organized: Prof. Carver will teach Missions; Prof. McGlothlin, Aramaic, Prof. Dargan, Sociology; Prof. Robertson, Greek Exegetical Seminarium, Septuagint and Textual Criticism; Prof. Sampey, Hebrew Exegetical Seminarium, and Pentateuchal Criticism.

Mr. B. Pressley Smith succeeds Dr. Dargan as Treasurer of the Student's Fund. Prof. Sampey continues as Librarian. Prof. W. J. McGlothlin succeeds Dr. Kerfoot as Treasurer of the Seminary. President Mullins is the financial agent of the Seminary.

The next session opens Monday, October 2nd.

JOHN R. SAMPEY,
Secretary of Faculty.
Louisville, Ky., Aug. 14, 1899.

A Good Meeting.

Myrtle, Miss., Aug. 15, '99.

Dear Baptist:

The Beulah church, Tippah association has just closed a great revival meeting, beginning on Saturday before the first Sunday in August, and closing on the next Sunday. Brother J. P. Horton, of Ashland, preached two or three sermons in the beginning of the meeting, and then the beloved pastor, Brother J. A. Autry, did all the preaching until the meeting closed and he did it well, putting the truth of the gospel in such a plain and forcible way, that sinners became convicted and seekers converted, and the church wonderfully revived, and on the last day of the meeting a large concourse of people met on the banks of a beautiful little stream of water, and Brother Autry led twelve happy converts down into the water, and baptized them, and they (the baptized) came straightway up out of the water, and there was great rejoicing.

God bless THE BAPTIST.

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Only $10 to St. Louis and return and $12 to Chicago and return. These rates apply from Mobile, Montgomery, and all ticket stations as far North as, and including Jackson, Tennessee. Tickets sold for all trains leaving Mobile and Montgomery on August 26th, limited for return to September 10th, 1899. Through coaches and sleepers to both St. Louis and Chicago. The best opportunity of the season to visit St. Louis and Chicago at small cost. The stores, buildings, parks, theatres, roof gardens, and other attractions offered by these cities, will amply repay excursionists for the small expense of the trip. Fall and Winter shopping can be attended to, and you will find that in addition to having a larger and more varied assortment in every line to select from, the prices are much lower than in the South. Those who desire to visit such resorts as Milwaukee, Waukesha, Mackinac Islands. etc., can take advantage of the low rate excursions that will be run to those resorts, within the limit of their excursion tickets.

Business men can take advantage of this excursion, and combine business and pleasure, for in addition to enjoying a short vacation, they can purchase their Fall and Winter stock.

For rates, tickets, and sleeping car reservations, apply to any Mobile and Ohio Agent or Ticket Agent of Connecting Lines.

"Behold, how pleasant it is for brethren to dwell together in unity," is a sentiment profoundly illustrated in the convention of Mississippi Baptists. For one to look in upon that body is to have an object lesson on the blessedness of brotherly love and the primitive sentiments of our religion. It is a convention of great hearts. I was glad to see young men coming to the front, and to hear the old men cheering them on. To the surprise of many, a report recommending the organization of a State Young Peoples' Convention was unanimously approved, whereas a year ago it was defeated by an overwhelming majority. This shows the progress of one year. At Louisville the brother who made the speech defeating the report one year ago was appointed Vice-president for Mississippi. Verily the world do move, and Mississippi with it. Mississippi College is the idol of Baptists in that State, and every added privation of the institution is a new and stronger hook of steel binding it to their hearts. I predict for the college a year of unequaled success.

The above from Rev. Oscar Haywood, in *The Baptist and Reflector*, is a compliment we highly appreciate.

Olive Branch, Miss.,
Aug. 15, '99.

Dear Bro. Editor:

I know that your good soul is always made glad, to hear good news from the churches of our State, and to know that the good Lord is working in the hearts of his people.

On the 19th of July, our pastor, J. L. Sproles, began a meeting with our church—old State Line—which continued day and night, for ten days.

All the preaching was done by Pastor, and I can truly say that, a better series of Gospel sermons, I have never listened to.

As the meeting advanced, the interest grew, and as the days passed on, the zeal for the Master's cause was seen to grow.

The results of the meeting were these:

Six young converts were baptized and added to the church, the brethren were strengthened and more closely united, and every one fully satisfied that, in our pastor, we have the right man, in the right place.

To God be all the praise.

Fraternally,
J. J. DUBOISE.

Popular Excursion to St. Louis and Chicago and Return.

VIA MOBILE AND OHIO RAILROAD.

Tickets will be sold for trains leaving Mobile and Montgomery, August 26th, limited for return till September 20th, 1899. Rate will be $10 to St. Louis and return, and $12 to Chicago and return.

Through coaches and sleeping cars will be run from Mobile, Montgomery and New Orleans, to both St. Louis and Chicago. This promises to be one of the largest and most enjoyable excursions ever run over this popular route. It will be under the personal charge of officers of the company, who will do all in their power, for the pleasure, comfort, and convenience of all who take advantage of this excursion.

For tickets, time and sleeping car reservations, apply to any Mobile and Ohio Ticket Agent.

It is in the path where God has bade us walk that we shall find the angels around us.—*MacLaren.*

How Have I Spent My Life?

Dear Dr. Searcy:

In my meditations of an ill-spent life brings some pleasing reminiscences as well as many sad ones. I fully realize that the autumn if not the winter of my life has arrived. The scenes of youth and its feelings and hopes have passed away. Although I have passed my three score and ten, yet I am still prone to forget that I am old, and my life seems like a dream, and as the past years have passed so rapidly so will the few remaining ones be. Life to me is a sober reality, and the enchanting visions of youth and its imaginations have vanished. Still, the solemn reflections bring melancholy feelings when I think of my early friends and companions—many, yea, very many loved ones are sleeping the sleep of death; but my dear Brother, the bitterest of all reflections are the many sins I have committed—duties omitted, time wasted, and to do good and reverence and obey God neglected,

And with these sorrowful regrets and bitter repentance, am I now availing myself of all the advantages of doing good. I shamefully acknowledge my gross neglect. As Paul said, "When I would do right, evil is present; and that I would and should do I do not and do that I should not do," and in my proneness I am ready to say, "Oh, wretched man that I am! who shall deliver me from this body of death?" While this is the result of an ancient law, yet it may represent our own sinful bodies or carnalities. But my hope is peace in Jesus, and without his blood I am lost.

Fraternally,
T. A. DODSON.
Days, Miss., Aug. 15, 1899.

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SUNDAY SCHOOLS.

Lesson for August 27, 1899.

BY W. F. YARBOROUGH.

RETURNING FROM CAPTIVITY—Ezra 1.1-11
GOLDEN TEXT—The Lord hath done great things for us, whereof we are glad—Psa. 126:3.

In our lesson to-day we reach the climax toward which we have been tending since the beginning of the quarter, viz: the restoration of Israel. Both prophecy and providence have been preparing us for this event. It came about under Cyrus, the greatest monarch and mightiest conqueror of his time and indeed the "Great King" of antiquity. We are familiar with the feast of Belshazzar and the feast of Babylon. The army of Cyrus entered the city and took possession without fighting. Prof. Sayce thinks that the Jews helped Cyrus to the throne but this is no more than a surmise. Recent discoveries of inscriptions have considerably revised the opinions once held concerning Cyrus. He was by birth an Elemite and not a Persian though probably of Persian descent. Neither was he a monotheist but worshipped "lords many and gods many." He was a liberal, generous-hearted monarch of broad views and sympathetic nature. He reversed the policy of the Assyrian kings, sending the exiles back to their native lands and giving some recognition to their religion. Not only did he do this for the Jews but for all subject peoples of his Empire who had been thus deported. At least it was a general policy by which he desired to win the favor and support of these disaffected people who had been deported from their native soil. We can see the special wisdom of this with reference to the Jewish people. Egypt was a rival power and the Jews in Judah as a tributary people, with a considerable degree of self-government would act as a check to Egypt's invasions, and furthermore, furnish a basis of operation should Cyrus want to invade Egypt.

Our present lesson gives some account of this policy as applied to the Jews. In connection with this and the next three or four lessons it would be well to read the books of Ezra, Nehemiah and Esther. Also the prophets Haggai, Malachi and Zachariah 1-8.

Verses 1-4. The decree. The first year of King Cyrus refers to his first year as king of Babylon. He had been king of Persia a long time when this edict was issued. The author of the Book of Ezra tells us that the proclamation was made that the Word of the Lord by the prophet Jeremiah might be fulfilled. Jeremiah xxv. 12, 13; xxix. 10. God who works all things after the counsel of his own will was through this heathen ruler working out the redemption of his chosen people. Isaiah had already told of this. See Isaiah xliv. 28; xlv. 14. The plain statement is that God was doing all this through Cyrus though he was not known of that king. How then are we to understand the words of Cyrus in the decree as he gives credit to Jehovah for his victories and widespread dominion? Indeed, from his language we might almost conclude that he had become a convert to the Hebrew religion and knew no other God but Jehovah. The parenthesis (He is the God) in verse 3 seems especially strong but the more correct rendering is probably given in the margin of R. V. "He is the God which is in Jerusalem." Then we would understand him as including Jehovah among the gods whom he recognized but not the only God. He placed him in his pantheon for political reasons. He called Jehovah the Lord God of Heaven, but that designation was common wherever the Aramaic language was used. Cyrus attributes his authority to Jehovah but in some of his inscriptions he makes the same acknowledgments to heathen divinities. His statement that Jehovah had charged him to build him a house at Jerusalem may have as its basis the prophecies already alluded to. Through Daniel's prominence it is easy to see how the knowledge of such prophecies might have come to the king, especially since Daniel was concerned about them. Daniel ix. 2. God was really using Cyrus in a much fuller sense than he thought.

In addition to his call for volunteers from among the Jews to return to Jerusalem he called for those who remained "to give them a lift." Apart from the free will offerings for the house of the Lord let them give liberal contributions to help the pilgrims along the journey and even after they had reached home until they could get a harvest. The poorer Jews who returned, unable to bear the expense of the journey, might be helped by the more prosperous ones who remained.

Verses 5-6. The response. The hereditary leaders of the tribes of Judah and Benjamin, together with the priests and Levites and all whose hearts the Lord stirred to go, gladly responded. The same phrase is used to denote God's work on his own people as is used concerning the heathen king. Not only did the volunteers respond, but those who remained in the land of strangers came up with liberal contributions for the support of the people and the building of the temple.

In a natural way God works on the hearts of men, making them willing in the day of his power to do his will.

The return is passed over in silence. The stirring scene is left so far as this account is concerned, to our imagination.

Verses 7-11. The sacred vessels delivered. It was the custom of Cyrus in sending a departed people back, to return to them their goods that had been captured with them. In the care of the Jews there were no such treasures. Instead thereof he returned to them the sacred vessels, which Nebuchadnezzar had carried away to Babylon and placed in the house of his gods. This delivery of the temple treasures was stated in the decree, and became an important piece of evidence years after the king's death, when their right to rebuild the temple was assailed.

Not much stress need be laid on the proper names used here. Mithredath was the king's treasurer, while the identity of Sheshbazzar is uncertain. Many think this the Babylonian name for Zerubbebel, though this is by no means settled The difficulty arises from the lack of a definite understanding of the Persian official titles. We know that to Sheshbazzar, the Prince of Judah, were turned over five thousand and four hundred vessels of gold and silver belonging to the temple. The enumeration in verses 9, 10 is incomplete, since the aggregate is more than the articles enumerated. Their precious treasures they carefully guarded and carried with them from Babylon up to Jerusalem.

PRACTICAL POINTS.

God's purposes are at work underneath the surface current of human plans and purpose.

2. In the darkest night of our gloom God's plans begin to take shape for our redemption. It was when we were without strength that Christ died for us.

3. We should be grateful to God for all prosperity. Our acknowledgements however, should be more genuine than were those of Cyrus. He would acknowledge Merodach as quickly as Jehovah. Gratitude with its expressions should be from principle and not from policy.

4. "The enthusiasm of the poor commands the wrath of the rich. Where one gives self, others give things."

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To the Clerks of all the Baptist Associations in Mississippi.

The Mississippi Baptist Historical Society was organized for the purpose of preserving the history of the denomination in general, but especially that of the State of Mississippi.

You can materially aid in this by sending at least two copies of the minutes of your association of this year, to said society, care of John T. Buck, Librarian, Jackson Mississippi.

Let me urge you to do so.

J. H. WHITFIELD.
Pres. Miss. Bap. His. Soc'y.

Camp Creek Church

HISTORY OF CAMP CREEK CHURCH.

This church was organized on Saturday before the third Sunday in July, 1849. When first organized the church was composed of only nine members, viz.:

Howard Eaves, John Stokes, Ursary Brown, S. D. Kelly, Minerva Jackson, Elizabeth Monk, Rebecca Stokes, Elizabeth Cobb, and Lucinda Brown. The preachers present at the organization were Martin Ball, Lewis Ball, and James Boswell.

The record shows that all the above named members were dismissed except Elizabeth Cobb, John Stokes, and Rebecca Stokes. At the first conference in 1849, it was resolved that the church should be called Camp Creek, and Bro. Lewis Ball was chosen pastor. There were two received by letter and six by experience at the first conference, and messengers were chosen to present a petition for admittance into the Chickasaw Association.

During the remainder of 1849 ten other members were received. In 1850 W. H. Holcomb and P. H. Roberts both ordained ministers and twenty-three others were received.

At once in 1850 letters of dismission were granted to Ursary Brown, Lucinda Brown, Nancy Leathers, Love Mattox, W. H. Holcomb, and Martha Holcomb, who contemplated going into another organization at Uclatubba. On September 14 the church was removed to a school house near J. D. Liles. In 1851 thirteen members were received and R. Smith was ordained deacon. At the April conference it was agreed that May and October be our set times for partaking of the Lord's Supper.

Elizabeth Conway and Jane E. Stokes were received in 1851. The number received in 1852 was four, making a total of 58 received during Bro. Ball's pastorate.

In 1853 J. J. Andrews was chosen pastor and served two years, and 66 members were received.

In 1854 the church resolved to build a church-house, and this year Reason Wilder and Moses Murphy were ordained deacons. and Sister Elizabeth Forrester was received. In 1854 P. H. Roberts was again received and chosen pastor for 1855, and this year the church received 11 members.

Elias Rogers was received in 1855, and chosen pastor for 1856, and 14 members were received, and this year Brother A. J. Conway was ordained deacon. In 1857 Brother James Boswell was chosen pastor, but he did not serve, and Brother W. J. Thomas was chosen and accepted the church. Brother Robert Rice was present and preached in June, 1857.

This year the church enjoyed a gracious revival, and 70 members were received. This year the church decreed that Brother A. J. Forrester should be restored to all the privileges of an ordained minister. The following preachers met, wrote, and signed his credentials, viz.:

Wm. Hood, A. J. W. Mallett, Wm. Young, Daniel Potter, R. Rice and W. J. Thomas. Said credentials are recorded in the church book.

During 1857, 74 members were received, and this year the church was received into the Judson Association. Daniel Potter was chosen pastor for 1858, and accepted the church.

This year the church received 75 members, and this year a history of the church was prepared and sent to *The Mississippi Baptist* for publication. Brother Potter was chosen pastor for 1859 and 29 members were received, but this year letters of dismission were granted 16 members, and they with others, organized New Prospect church.

Brother Potter served in 1860, 61, and 62, and those three years 17 members were received. He also served in 1863, 64, 65, and 66. During this time 57 were received. The total number received during his pastorate was 178.

G. D. Russell was chosen pastor in 1867, and served three years, and 28 members were received during his pastorate.

H. S. Archer was also pastor during 1873, 74, 75' 76, 77. The number received during his pastorate was 77.

James Boswell was chosen pastor for 1878, and 7 were received Brother L. R. Burress was chosen pastor in 1879, and had the pastoral charge of the church for twelve years in succession. The total number received during this time was 136.

Brother J. L. Turnage was chosen pastor in 1891, and served as pastor for three years. The number received during his pastorate was 28.

L. R. Burress was again chosen pastor in 1894, and has served to the present, during which time he has done very efficient work. In 1895 he was assisted by Brother G. W. Riley, in his protracted meeting, and Brother Riley did some excellent preaching, the church enjoyed a glorious revival, and 12 members were added.

On Saturday before the second Sunday in November, of this year, Brother W. J. Epting was licensed to preach, and the fifth Sunday in December he preached his first sermon at this church.

In 1896, Brother F. M. Archer, who was an ordained and consecrated minister of the Gospel, passed away. He was a useful member, and this church and the fields in which he labored had to bear a heavy loss, but our loss was his gain and we desire to be submissive to the will of the Lord, who doeth all things well.

In the protracted meeting of 1896 our pastor was assisted by Brother W. J. Epting, and the church enjoyed an unsurpassed revival, which resulted in 27 additions to the church. In July, 1897, Bro. W. J. Epting was ordained. This was a glorious meeting and was the occasion of much rejoicing, to see one of our members set apart for the ministerial service. He now has charge of four churches and is doing efficient work.

Brother Martin Ball was present at our protracted meeting in 1897, and he with our pastor labored earnestly and were revived, and seven were added to the church.

In 1898 Brother Thornton assisted our pastor in the protracted meeting. They did excellent preaching, and it was a very enjoyable meeting, and seven were added to the church. The total number received during Brother Burress' last pastorate is 62.

The number received since the organization is 983. Although when first organized the church was composed of only nine members, it has grown in number till we now have a membership of 212 This shows that she has passed through a period of prosperity, but during this time, many of the members whose names adorn the pages of her record, have passed away, and their works do follow them. The record that they leave should encourage us to be more zealous in the Master's service.

The record which she has made in the fifty years of her existence is a noble one, and may she continue to grow and her influence spread farther, and when that Great Day shall come, may her members receive crowns bedecked with many stars.

We had a glorious meeting the fifth Sunday in July, embracing Friday and Saturday before. We wish the editor and managers of THE BAPTIST could have been with us, but as you were not with us we want you to publish the history of our church in your paper.

God bless the editor and managers of your paper, and may the time soon come when it will be read by every family in the State. With best wishes for your paper, I am,

Yours truly,
J. W. SKINNER.

Bethany, Miss.

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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and *Mississippi Baptist Preachers*, by Rev. L. S. Foster, for $2.50 in advance. This is a valuable book for Mississippi Baptists and did sell for $2.25.

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Sick Headache, Wind on the Stomach, Billiousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

On the Wing.

Editor Baptist:

I am resting a half day, as I contracted cold that caused pain and hoarseness.

Am just back from Gallman, where I assisted Pastor Farrar in a meeting. On my way down I ran out to see my father, now 88 years old, and was agreeably surprised to find that the fifth Sunday meeting was in session with my mother church — Palestine. To meet friends of childhood and my old pastor, and receive from them kindness, gave joy.

The first lesson I ever recited in a school room was at Gallman. Some thirteen years ago I helped in a meeting here, so that I was not wholly a stranger to the brethren. How pleasant it was to meet those who could drop all formalities and say "Robert," as was done in apostolic times.

The good Lord was gracious to to the preacher who tried to be true to his Lord. The results will be reveiled in eternity. The pastor, J. C. Farrar, is one of God's noblemen. God bless him and his dear people.

My warm reception by my home church was gratifying. Nothing was more thrilling than the statement enthusiastically made by one of our youngest members that the prayer meeting had held up through the hot weather and in the absence of the pastor, and also to hear that the oldest and youngest members had been interviewing each other as to the preciousness of these meetings. Our senior deacon, R. P. Brown, tells me that our Thursday night prayer meetings are as largely attended as the Sunday preaching services of the other denominations. To come home and have brethren in welcoming you back, say, "I've been praying for you," is cheering indeed. Oh, God, help me to be worthy of such brethren.

I start in a few minutes to Schooner Valley to assist Brother Tully. The Lord help me to be to that people what Ezekiel was to the dry bones—the voice of God.

Truly,

R. A. COOPER.

Do You Contemplate Taking a Vacation.

If so, before making your arrangements, call on the agent of the Mobile and Ohio Railroad and see what low rates he can make you to all summer resorts. Summer tourists tickets will be on sale from now until September 30th, and are limited to October 31st, 1899. till sep 15

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Mr. E W. Stephens, Moderator of the General Association, of Missouri, writes in a private letter: "I am now in the midst of 'Yates, the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more."

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From the Eastward.

PACHUTA.

It was a genuine pleasure to have our old friend, army chum and foster brother, Rev. J. L. Finley—"Uncle Jim," as our kids love to call him—with us for a whole week in a meeting. He came up from Williamsburg via Ellisville to Pachuta on the N. O. & N. E R R. on Saturday, July the 22nd, and for eight days through heat, sunshine and rain, he held forth the word of truth with fine clearness, eloquence and earnestness, greatly to the pleasure and edification of our people. The rain was no respecter of persons, their plans or purposes, but began to pour down on the second day and without a single dry twelve hours failed not to make its visitations "in season and out of season" for our services as long as we continued.

Of course our congregations were seriously effected by such interruptions and to the extent that only about twice were they anything like full. At other times they ranged from a dozen or more to perhaps fifty or sixty.

Our people at Pachuta are largely in the country from one to four and six miles out, but they showed a wonderful tenacity of purpose and solidity of Christian character by putting in an appearance when at all practicable, over bad roads and through the rain both day and night. Bro. Finley, like our beloved Cohron was a draft upon the legal profession and has much of that direct way of putting things that was his wont and is the style of many of our best lawyers. He is also the center of every social circle he enters and fails not to attract everybody to himself from the oldest to the youngest. His views of doctrine are eminently sound and range of subjects wide and diversified. Our people "heard him gladly" and will rejoice to have him amongst them again for a like labor of love.

The results of the meeting of course were limited by our opportunities which were largely controlled by the weather and number of hearers. But all bore testimony to a great uplift in the realm of the religious life and felt that a good degree of progress had been made on the way to Zion's blessed city. Four happy converts were received for baptism out of the small number that could attend the meetings and we all felt well repaid for all that the meeting cost, in time and sacrifices.

On Saturday evening, the 29th, "Uncle Jim" left us for home, rather the "worse for wear," having been quite unwell for a day or two, and we went over to

HARMONY,

Six miles to the eastward, and began another week's meeting. There alone we did our best for six days, preaching twice each day morning and night, in some of the hottest weather we ever experienced.

The people came in a large company and we had a patient hearing They are a fine class of people at Harmony, and love to go to meeting, and treat a preacher well. We gained one for baptism, but what might have been the result we know not, but think with many others that it is one of the easiest things in the world to have a chill come over a meeting, from an untoward or bizarre circumstance that will neutralize the best of preaching, and monopolize the thoughts and feeling of the people to the exclusion of almost all else. Such was the fate of our meeting at Harmony, though many thought it was a time of "casting bread on the waters," to be gathered up in the near future.

Harmony, as well as Pachuta, is one of the neighborhoods where the religious element has been unduly disturbed by the visitations of certain extremests in religion, sometimes called "holiness people" and has suffered somewhat by this abnormal and exaggerated form of religiousness.

Some have seen the end of this *ignes fatuus*, and have returned, and others are evidently beginning to see it, if indeed they are not well on their way back to normal conditions in sound religion.

Harmony has many encouraging features in its make up, and undoubtedly a very hopeful future.

Our last visit to

FOREST.

On last Sunday was characterized by both pain and pleasnre. We found our brother, Oliver Eastland one of our leading merchants and citizens, in a very critical state of health, whose recovery is well nigh despaired of. We beg our people to join their prayers with ours for the divine help and consolation for himself and family.

Our pleasure consisted in having our brother, Rev. William Cooper, of Pulaski, and one of our, "Mississippi College boys" to preach for our people at night. He gave us an excellent sermon, both eloquent and practical, and delivered with such straightforward earnestness as to greatly interest and profit our people. Brother Cooper is a young man of no ordinary promise, and will, we doubt not, be heard from before many years, as one of our best preachers.

We are glad to number two of his brothers and their good wives amongst our flock at Forest, one a successful merchant, and the other already a prominent and winning lawyer. He also has a younger brother—Murphy Cooper who is himself a hearty and strong preacher.

A worthy family that, and happy are the dear father and mother Brother and Sister Cooper, at Pulaski, in their worthy sons, as well as attractive daughters.

J. A. H.

Mrs. R. S. Barber, Lebanon, Miss., writes For 10 years have found Dr. M. A. Simmons Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zeilin's, but found it not so effective. till aug. 1

It Depends on One's Point of View.

In determining upon the institution for the education of your boy or girl, all depends upon your point of view.

If you conceive of the purpose of education as being simply to make a better bread-winner, a better money-maker of him, your ideal is sufficiently low as not to be above any institution, though any immortal soul ought to be above it. Education does in most cases increase the financial worth of a man or woman; but if they have come into God's world to be measured and to measure by money as a standard the quicker the Christian religion is rid of them the better. The temptation offered Christ by Satan in the beginning of His career was not so base as that of the canvasser for students to tempt the young man or woman to college with the glittering prospect of selfish riches.

If you conceive of education as having for its purpose solely the advancement of the ambition of the youth for leadership, for office, or recognition or power, it makes no great difference what institution you choose. Education does equip usually for power, but that is not its calling in the world. And the temptation offered Christ by Satan when he promised him absolute dominion, was not so insidiously tempting as that offered the young man for whom some "educator" draws the picture of a political career of vain and selfish glory and aggrandizement.

The true object of education is to bring out the man in men, to bring the better self into dominance; to mould the career after the one ideal, Jesus Christ.

There is, therefore, no true education but Christian Education. The object of Christian Education includes all good purposes, to make a better bread-winner of a man or woman, to make better leaders of men and women, to give them more power, and all that; but it does not stop with this, it aims at the development of the soul as well as the mind, and it has in view the welfare of the mass, the whole people, all humanity as well as the individual in hand.

It one conceives of education as having for its purpose simply training the mind or hand or both, he has misapprehended very sadly. The education that does not make for character is no better than none as a rule. And to tell the truth, whether one wills or not, higher education cannot but have to do with character, negatively or positively. This is why the question of choosing an institution is so grave. Give the boy or girl a year away from home and they will return changed, for better or worse. If you would have them changed well, changed from glory to glory, see to it that they are sent to a school in which they shall behold the face of Jesus, in their teachers' faces, in the student life, in the work, all the day long. But if you are not concerned or can risk their characters or prefer something else you may leave Christ out and you and your wife and your children and your children's children will have to endure the consequences.

We most heartily commend the above from *The Biblical Recorder*. Intellectual, or physical culture alone, does not constitute true education. There is no place that affords so fine an opportunity for the moral and spiritual training of young men, as a Christian College which has a Faculty of consecrated professors.

Only in God is my soul quieted;
From him is my salvation.
—Psalm lxii

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Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, it matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

To have the heart and the life penetrated by the spirit and power of the gospel; to enthrone Jesus Christ in the soul and to make devotion to his cause the one guiding, controling, energizing force of life; to know nothing else among men save Jesus Christ and him crucified—these are the greatest blessings that can come to any man or woman. The world's greatest need is the gospel of Christ. Your greatest need, as a Christian, is to be personally associated with your Master in giving his saving truth to men.—*Ex.*

Americans had a lively skirmish with Filipinos north of Angeles.

EDITORIAL.

Trust.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and sable on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light,
But I can trust.

I have no power to look across the tide,
To see while here, the land beyond the river,
But this I know, I shall be God's for ever.
So I can trust.

Sectarianism—Is It Of God Or Man?

It is being fashionable in these days to be a church-member—in fact, with many it is considered a reproach not to be. But to what church [i. e., to what denomination] do you belong? is a question frequently asked and the answer is given, and if a man belongs to any one of a dozen or fifty organizations, each differing from all the rest in its constitution, faith and polity, yet it is a *de facto* church, and courtesy demands that we esteem them all as equal. And if we modestly decline to do so, we are called ignorant, selfish and bigoted. Scores of Baptists have accepted the situation, and have, from continued association, come to regard at least the more prominent denominations as in some sort real churches of Christ. They have in their membership our fathers, our mothers, our brothers and sisters, uncles, aunts, and cousins, and many of our good neighbors. Many are very pious, and we do not doubt their Christianity at all. They have some intelligent, pious ministers, who preach the Word of God with power, and really we want to believe that they are all churches alike. This is congenial to our feelings.

But is God or man the author of the various religious sects? If God is the author, then sectarianism is right. But who thinks he is the author? Can God be the author of confusion? Who can think that the church at Jerusalem was constituted upon one model, the church at Antioch upon another, the church at Corinth upon another, and the churches of Galatia upon still others? Things not equal to the same thing can never be equal to each other. Who can show in the Scriptures the slightest intimation that Christ gave one form of church government to one church, and to another a different one? One faith to one, and a different faith to another? One act for baptism in one church, and a different act for baptism in another church? One class of individuals as members in one church, and a different class as members in another church? One to believe and teach to the world salvation by grace through faith only, another to believe and teach that baptism is the law of pardon—that God has suspended man's salvatisn upon his action? These, with a thousand other contradiction that might be mentioned, are true of God's work if he is the author of sectarianism.

Is it not daring presumption to charge it upon him? Infidels charge him with nothing worse. Did not Jesus pray "that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me?" Who can believe, with this prayer before his eyes, that Jesus wanted his disciples divided into rival sects? Each denomination, if they are sincere in claiming God as their author, believes that they are built upon the divine model, and that to the extent that others differ from them they are wrong. To say differently is to say they know they are wrong.

Now if each denomiantion believes all others are wrong to the extent that they differ with them, can they believe that God is the author of this wrong? Surely not. Then it is a fact that each denomination believes in church unity. Of course they believe in unity upon the model of their own organization, for if they did not they would labor as hard to build up other organizations as they do their own.

These facts are so clear that they need not be argued further. Then it follows that in point of fact all denominations are opposed to sectarianism, and believe that it is not of God.

Way Notes.

We made a flying trip over to Shreveport, Louisiana, a few days ago. The crops along the road between Jackson and Vicksburg are, we think, better than usual. They seem to be having too much rain about Edwards.

In the bottom, west of the Mississippi, the crops are very spotted We see a few good crops, but in most cases the cotton is late, and the stand small, and large plantations—particularly the Richardson plantation, which was once in a high state of cultivation, is now grown up with weeds and bushes, and is a desolate waste.

In the vicinity of Monroe the crops are decidedly better. Here the cotton fields are beginning to swarm with pickers.

Monroe has greatly improved. Its gravelled streets look clean and nice. The new bridge is a thing of beauty and a great convenience. The saloon signs at Fine Points was appalling to us.

Ruston is a dry town, and one of the nicest and most thriving on the road. Here their nice Industrial Institute looms up in grand proportions. We notice in passing that the new railroad is graded to Ruston. This comes out from Junction City, Arkansas, passes by the Ruston Chautauqua grounds, and is destined for Alexandria. Ruston is the coming Hill City of North Louisiana.

Crops in the Red River valley are small and spotted. Cotton picking is advaneing rapidly.

Shreveport is already a great city, and forging steadily to the front. The old depot has been moved, and a nice, new Union Depot, some four or five blocks distant from its old site, is in elegant shape. Our stay was at the City Hotel. We have made this our stopping place for years when in Shreveport. Captain Reynolds, the old proprietor, whom we knew and highly esteemed, died a few months ago, but the house is run by his daughter, after the same style as heretofore. We recommend our friends who go that way to stop at this house.

Our trip was on the A & V and the V S & P railroad. We were glad to see the coaches well filled with passengers, both going and coming. The road bed is smooth and pleasant to travel on. A good job of civil engineering has been done at Vicksburg, by which we reach the river from the depot, or the depot from the river, without the switching and angling that we have formerly had to do, and the trip is made in a few minutes. The conductors on both divisions of the road are all that could be desired.

THE BAPTIST

Revivals and Associations.

A fine revival spirit seems to be permeating our churches very generally over the State. Scarcely a day comes that we do not hear of some good meetings. This revival spirit in the country is destined to continue till the busy fall work closes the meetings. The influence of these meetings should be felt in the churches along all lines of work for many months to come.

A host of young converts are brought into the fold. These need encouraging and training in work for the Master. The very effort to develop these young members will stimulate and strengthen the old members, and they will strive to live more useful lives than ever before. New fields of usefulness will be continually opening, and new opportunities for cultivating these fields will be continually presenting themselves.

With the impetus of this revival period our churches ought to take a long stride forward. Another great factor in stimulating our church work is our associational meetings. These will be coming together constantly for the next two months. It is very helpful for brethren to meet in these annual gatherings. It is to us a kind of Feast of Tabernacles.

We meet each other face to face, grasp each others hand, and feel the warm throbbings of each other's hearts. These meetings are a kind of Dress Parade before the people, and thousands will hear our preachers that are not accustomed to hear them. We ought to make the most of this fact. The preaching at the associations ought to be of the best order of which our ministry is capable.

A hundred years ago associations were looked to as great revival occasions. Some of the most wonderful revivals connected with old Christmas Evan's ministry was at Associations. It was slso true of the Associational meetings in Virginia and Georgia in those days.

Let us make our incoming Associations a great revival period. And may the effect tell upon Missions, Education, and all lines of our denominational work.

Dr. Eager's remedy for lawlessness, whether in North or South, is twofold: impartial punishment and Christian education. He has no new words to say upon this great topic, but he stands with the enlightened men of the South in approving the action ofthe governors of Georgia and Alabama in reference to recent lynchings, and in the hope that such fearless and vigorous utterance and action will eventually put a stop to the epidemic of crime. But more stress is to be laid upon education than upon punishment. The educated Negro in the South, it is said, is very seldom guilty of crime. Among the thousands of Negro convicts in southern prisons scarcely any can be found who have been graduated from state normal schools or religious institutions. Whatever type of education is finally adopted as the prevailing type for the Negro—whether industrial education of the Tuskegee sort, or such training as the denominational schools and colleges give—it will in time. if heartily supported, permeate the race. Then the crimes for which lynching is the white man's revenge will decrease, and brighter days will be at hand. This is the sort of consideration which Christian people should give to such questions—not indiscriminate denunciation or passionate sarcasm. We of the North may well remember Homestead and Cleveland and Pana when we feel impelled to speak of the lawlessness of the South.

We commend the above from *The Standard,* as showing that the North is coming to look at the Negro problem much as we do.

There are some things I don't like to see, yet I am not going to create a disturbance over them, neither am I going to suffer them to mar my happiness. 'Tis true I would like to see many things go differently, and I know that if all things moved to suit me, there would be many things that other folks would not like. We are not all built the same way, nor all cast in the same mould, therefore, there are "many men of many minds," and I suppose most of us act for ourselves in many instances But just why some people act as they do, is passing strange to me.

Here are some of the things I don't like to see:

I don't like to see any person live under the shadow of a Baptist church and reap all the temporal good that they can from the neighborhood, and have their membership in a church where they are forced to travel from six to forty miles to be with the church.

I don't like to see one call for a letter of dismissal from one church to go to another a much greater distance from them. It looks suspicious, and I can't tell which to suspect, the church or the individual.

I don't like to see a person get a church letter and put it in his vest pocket, and wear it out, so you can tell what it is made of.

I don't like to see one move from their church and leave their membership behind.

There is yet another thing I don't like. I don't like to see a missionary go from our shores to where there are churches already established, and leave his membership behind.

There may be good reasons for all these things, but I fail to see them.

There is great room for the assumption of the bishopric spirit in a preacher going to foreign lands and taking a Diocese, and doing a world of harm not knowing it.

I believe all these things are wrong in principle, if not in spirit.

J. C. FARRAR.

Gallman, Miss.

As I have closed my meetings with the churches of my charge will give synopsis of work done. Saturday before the 4th Sunday in July I began a meeting with Pilgrim's Rest. I had hoped to have Bro. Pettigrew with me, but owing to the 5th Sunday meeting that was held with Palestine church, where he is pastor, he was unable to be with us. So I was on my own resources for preaching, until Wednesday when Bro. Hammac, of Madison county, came in and preached two excellent sermons. On this day I was summoned home to the bedside of my wife who was in great stress of pain. Up to the time of my leaving there was much interest manifested on the part of the church and sinners were inquiring the way of life.

There were no accessions but since the close of the meeting three of Bro. Bigg's children have found Christ precious to their souls and were baptized into the fellowship of County Line church.

At Gallman we began the 5th Sunday. Here Bro. R. A. Cooper did the preaching. To say he did it well would be putting it mildly. He did it splendidly, for when the Gospel is preached well it is splendid. It is the *Gospel* that is the *power* of God unto salvation to every one that believes, and Bro. Cooper, in a magnificent manner, preached the Gospel. Three souls were born unto God, that made public profession, and one of these was my own dear boy, Albert. Two restored. God be praised for his wonderful grace. Let us sing Hallelujah. Till the day dawn and the shadows flee away.

J. C. FARRAR.

A Glorious Meeting.

Crystal Springs, Miss., Aug. 19, 1899.

Dear Bro. Searcy:

We of New Zion church, six miles west of Crystal Springs, have just closed one of the happiest and most fruitful meetings we ever knew. Our pastor, W. S. Rogers, had Bro. Moore, of Carthage, to do the preaching, and we praise God and thank Him for having brought these two together for our spiritual instruction this week.

There has been a growing coldness in religion and discord among us for a long time past, so that our young people were allowed to drift as they would, and our missionary spirit was in a deplorable condition; but on Friday afternoon, our loved pastor buried in baptism fourteen young ladies and sixteen young men.

'Tis sad to relate, though, that at least half a hundred came with tears in their eyes, seeking Him who died to save them, but whom they failed to find. Besides the salvation of these thirty young souls our missionary spirit was revived also. By previous arrangement, Wednesday of the meeting was set apart for mission day. Our apportionment by the Association was $75.00, only $18.00 of which had been secured. With that $18.00 we soon brought it up to $100.00, and during the week there were about $35.00 raised for other purposes.

This is only a poor country church, and nothing but the Spirit of God moving the members could make the letter to the Association show that $388.00 had been expended during the year for religious purposes.

Bro. Moore went away thanking God that part of this week's work will be sent direct to all the missionaries working under the Southern Baptist Convention, and he left behind him a happy thankful church. To God be all the praise.

Your brother, J. F. SCOTT.

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Address, SEARS, ROEBUCK & CO., CHICAGO.

Temperance.

The Dog and the Tag

There was a great excitement in town the other day. A dog ran foaming through the street. The cry was raised that he was mad. The people hastened to gather in their children and to close their doors. A brave young man rushed out, with his revolver, to shoot the dog. But a policeman seized his arm and cried: "Stop! Don't you see that he has a license tag on his neck! His owner has paid two dollars, and that dog has the freedom of the city for a year." "Well, but don't you see that if he bites the people they will suffer, and some of them may die?" "I can't help it. He must be protected."

Now, in this case the young man with the revolver and the terrified people might have replied that the dog was not mad when he was licensed, and the authorities could not know beforehand that he would become so. But in the case of the liquor saloon there can be no such plea. Everybody knows that its business is to bite and madden the young men in our homes. The rabies in its case is not a disease by which it may be attacked, but, like the poison fang of the rattlesnake, identified with its life from first to last.

We clipped the above from *The Christian Observer*, and commend it to the attention of the thoughtful reader. Hydrophobia no more makes dogs go mad, than does whisky make men go mad.

Dogs have as much right to be licensed to distribute hydrophobia as men have to be licensed to distribute whisky.

Saw the Point Himself

The following story is told of a Philadelphia millionaire, who has been dead some years, says the *Youth's Companion*. A young man came to him one day and asked pecuniary aid to start him in business

"Do you drink?"

"Once in a while."

"Stop it! Stop it for a year, and then come and see me." The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again." The young man went home and broke away from the habit. It took him some time, but finally he worried through the year and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year, and then come and see me again."

The young man stopped chewing but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now that I have stopped drinking, and smoking, and chewing, I must have saved enough to start myself in business. And I have." —*Ex.*

Religious News.

Dear Baptist:

The fifth Sunday in July we commenced at Antioch our annual protracted meeting. Bro. Nutt, a Clinton student, was with us to assist pastor Ellis. The services continued until the following Sunday, with two sermons every day except one, when rain prevented.

Bro. Nutt preached with great earnestness the pure Gospel of Christ. He did not tell "the old, old story" in a cold, informal style, but threw into it all the feeling and pathos of his soul, urging sinners to accept the bleeding Savior whom he held before them.

At the close of the meeting our pastor baptized seven hopeful converts who seemed eager to put on the armor of God. Any church desiring help would do well to get this faithful, earnest workman, who delivers God's message in such an impressive way that it thrills the hearer.

In response to a plea from Bro. Ellis that we give a token of our appreciation of his efforts, a liberal contribution was made, and we felt that we had thus made a donation to Ministerial Education.

For some time most of our members have been in a cold state and with shame and sorrow we feel that this is the case still. It is a burden on the heart of our beloved pastor and in sadness he spoke of his bitter disappointment that the church was not more revived.

Some people seem to think all they have to do to secure a passport to Heaven is to unite with the church. They forget that Jesus says, "Follow me,"—not for an hour or a day, but through all the years of your pilgrimage. When He comes to claim His own we fear there will be many members whom He will not know. Then will they cry, Lord our name is on the church roll and we have followed Thee in baptism—what more didst thou require?

What is the cause of this ignorance and indifference? Are not older Christians remiss in not teaching "the way" more perfectly? If we were more consecrated ourselves we would find many opportunities of leading others in the footsteps of Jesus.

C. E. Bolls.

Our Present Prosperity.

There were many merchants, manufacturers and others who did not fully realize the prosperity in nearly all kinds of business until the present year. Their failure to do so was remarkable, because the uprising of demand and the increase of expenditure necessary to meet it appeared more than two years ago.

It is an old, old story that the iron industry—which is now the steel industry—is the barometer of trade conditions. If this continues to hold true, the present business boom is likely to remain with us well into the next calendar year—who may say how much longer?

Never before has there been anything like the present demand for steel; and, fortunately, this country is better equipped to meet that demand than any of the competing nations. From the fact that the United States is producing more than one million tons of iron and steel a month, and that this metal is all to enter into the construction of something else,—from anchors to watch-springs and from railroad tracks, bridges and buildings to penknives,—it is plain that so long as the existing momentum characterizes the great metal industries, the manufacturing section of the world's busy people promises extraordinary activity for months and months to come.

This is corroborated by the improvement in the financial condition of the agriculturists of the country. With the man of the soil and the artisan perspiring freely in a rush for a share of the present prosperity, the merchant has only to step aboard the commercial train to be carried forward at a like rate of progress. After these three branches of the business of the country all others trail.—*Youth's Companion.*

If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown.—*Ralph Waldo Emerson.*

Lemons as Medicine.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

MOZLEY'S LEMON ELIXIR

Cured me of sick and nervous headache, I had been subject to all my life. Mrs. N. A. McEntire.
Spring Place, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

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Cured me of a long-standing case of chills and fever, by using two bottles. J. C. Stanley.
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MOZLEY'S LEMON ELIXIR.

Cured me of a case of heart disease and indigestion of four yeas standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. Tules Diehl.
Cor. Habersham and St. Thomas Sts., Savannah Ga.

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I fully indorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

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Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood Diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scales, Blisters, Red or Brown Patches, Blotches, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles $1, six for $5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta Ga

Let us be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—*George Eliot.*

HOME READING.

Parable.

Two crossed the sea together,
One willing and one loth;
The chances of the weather
Befel the same to both.

The selfsame vessel bore them,
They there were like bestead—
The selfsame port before them,
They thither like were sped.

One took his fortune cheerly,
Hoping and trusting still;
The other ever drearly
Foreboded something ill.

Both reached the haven whither
They both set out to sail:
But of his voyage thither
Each told a different tale!

—The Independent.

"Now, boys," said the Sunday school teacher, "can any of you name the three great feasts of the Jews?"

"Yes'm, I can," replied one little fellow.

"Very well, Johnny. What are they?"

"Breakfast, dinner and supper," was the unconsciously logical reply —*Buffalo News.*

A little boy, with an interest in the meaning of unfamiliar words, said to his mother, "What is the meaning of 'civil'?"

"Kind and polite," answered the mother.

A puzzled look brooded for a moment on the boy's face. Then he said, "Was it a kind and polite war that was in this country once?" —*Pacific Unitarian.*

Things a Mother Should Not Do.

She should not forget that if she treats her boy as a gentleman, she will do much towards making him a gentleman.

She should not treat her boy to perpetual frowns, scoldings and fault-findings. "Sugar attracts more flies than vinegar." Love wins her boy to a noble manhood.

She should never be so busy or hard pressed for time that she cannot listen to him. If he lives to be a man he will all too soon leave her. She should make the most of him while she has him.

She should encourage outdoor exercise or sports, and she should not forget to train him with proper regard for his personal appearance

She should never allow him to form such habits as coming to the table in his shirt sleeves, neglecting his nails or teeth or carrying soiled handkerchiefs about with him.

She should never nag him, or forget that he is a creature of reason, not an animal that requires to be driven.

She should not try to break her boy's will, but be thankful that he is manly enough to have a mind of his own and devote herself to training it to its noblest uses.

She should not fail to distil in him a distaste for all that is vulgar —*Household.*

Self-Denial.

A beautiful lesson of self denial has lately come under the observation of the writer, and we wish to relate it just as it was given by a sweet little girl ten years old:

The Star City Baptist church has a Sunbeam Society, and the little members collect pennies in various ways for their society. Their leaders, two noble Baptist sisters, plan for them. The latest plan is that each member gathers all the eggs that are laid on Sundays, sell them and save the money for the society. The first Sunday after this plan was adopted, one little girl, who is also one of "Aunt Ruth's Workers, gathered all the eggs she could find and had only nine. She placed them in a box, and said: 'Mamma, I wish I had a dozen, then I could sell them for a dime.' After a moment's thought, she said: 'Mamma, tomorrow when you put up my dinner for school, don't put in an egg for me, but put it in the box. Do that for three days, then I'll have my dozen.'"—*Arkansas Baptist.*

What Skepticism Cannot Do.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man the hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*J. R. Lowell.*

His Mother's Picture.

The following touching story concerning Admiral Dewey has just been published: Just before the battle of Manila, when the order was given to strip for action, the smallest powder-boy on the flag-ship dropped his coat overboard. He asked permission to jump after it, but was refused. He went to the other side of the ship, dropped overboard, recovered his coat, and was promptly arrested for disobedience.

After the battle, he was tried and found guilty. When the sentence was submitted to Commodore Dewey for his approval, he became interested in the case, as he could not understand why the boy should risk his life for a coat just before the battle. He had the boy brought to him. He spoke kindly to the youngster, who broke down and told the Commodore that the coat contained his mother's picture, which he had just kissed, and he could not bear to see it lost.

Dewey's eyes filled with tears; he fairly embraced the boy, and ordered him to be released, saying:

"A boy who loves his mother enough to risk his life for her picture cannot be kept in irons on this fleet."—*Evangelist.*

The Innocent Punished.

A gentleman had left Rover at his sister's while abroad for a few months, says the Chicago News, and on his return the animal was so excited that he was not surprised to hear him barking in the night. The barking was so persistent that the owner put on his dressing-gown to go down-stairs and pat Rover on the head to soothe him. He was no sooner in bed again than the noise began. So he made another journey, to point out, with some asperity, that the repetition of the offence would call down serious consequences upon the delinquent. He was just dozing when the barking started more furiously than ever, and continued until he made a third journey—with a walking-stick. Soon after, the disturbance began once more. Fortunately, the gentleman was too sleepy to get up again, and at last he went off to sleep, vowing to sell the dog the next day. When the morning came, however, his sister hoped that he had not been aroused by the barking of—her new parrot! It was always imitating the dog at night, she said. —*Ex.*

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Write us, a 2c stamp may save you money. In doing so mention this paper.

Handel's "Messiah."

When Handel's "Messiah" was first performed in London, the audience was exceedingly struck and affected by the music in general; but when the chorus struck up, "For the Lord God Omnipotent reigneth," they were so transported that they all, including the king, who was present, started up and remained standing till the chorus ended; and hence it became the fashion in England for the audience to stand while that part of the composition is performed.

Some days after the first rendition of his oratorio, Handel came to pay his respects to Lord Kinnoul. His lordship paid him some compliments on the noble entertainment he had lately given the people. "My lord," replied Handel, "I should be sorry if I only entertained them; I wished to make them better."—*Christian Observer.*

The Night is mother of the Day,
The winter of the spring;
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all!

—John Greenleaf Whittier.

There is no isolation for him who knows how to take his place in the universal harmony, and to open his soul to all the impressions of this harmony. We then go so far as to feel almost physically that we live of God and in God.—*Maurice de Guerin.*

To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY, JACKSON, MISS.

Tyrola, Indian Ty., July 18, '99.

Mrs. Ida Polk, Hattiesburg, Miss.:

Dear Sister—We have just received the box sent by your Society, together with the two other Societies. It was a great and needed blessing to us.

It was the greatest gift we have ever received and it caused me to thank God from the depths of my heart for the knowledge that He has a people in Mississippi who are aiding in the great work committed to our trust—that of spreading the gospel in this Indian country.

It does my soul good to know that your Societies are in sympathy with this work. May God ever bless you in all your work.

He alone knows how thankful I was, together with my wife and children when we opened the box and found the many good things that were in it. I felt that God had indeed blessed us with a most wonderful gift! At the same time I felt sad at the sacrifice that must have been made on the part of the contributors.

Please read this letter to all who have helped us and tell them that we thank God and them for all they have done for us.

May God bless you all.

Yours in the work,

R. Shirley.

Ellisville, Miss., Aug. 19, '99.

Dear Sister Searcy:

I take the liberty of sending the inclosed letter to you for the Women's Department in The Baptist. Such letters should inspire us to make sacrifices, if our little offering may be so called. I am sure all could do more, and now is the time, and from one letter I received for a box sent last year, I fear many send that which does not cost them anything—which would not be an acceptable offering. The Missionary thanked us so earnestly for the things, and said, "they are all nice and new—some think anything good enough for a poor preacher."

Your sister,

Mrs. E. V. Clark.

Mrs. Mary Gano Cobb, of New London, Indiana, who celebrated her ninety-sixth birthday a few months ago, is said to be one of the eight surviving daughters of the Revolution, and the only person living whose father and grandfather both participated in the great struggle. Mrs. Cobb's grandfather was Rev. John Gano, the first pastor of the First Baptist church in New York city, which was dispersed by the British when they took possession of the city in 1776, and whose house of worship was used by them as a stable for their horses. John Gano was born in Hopewell, New Jersey, in 1727, and was called to the First church in 1762. He was prominent in the ranks of the patriots, and on the appearance of the British transports in 1776 he fled with his family to Horseneck. He was afterwards appointed a chaplain in the Continental army, and became known as the "fighting chaplain." In 1787 he removed to Kentucky, where his children had settled. He died August 10, 1804. His son, Daniel Gano, the father of Mrs. Cobb, was captain of an artillery company during the Revolution, and was several times wounded. He died at the age of ninety-six years. It is said that Mrs. Cobb had more than fifty near relatives who distinguished themselves in the Revolution.

The above from *The Examiner* brings out some old Baptist landmarks.

We have just closed our meeting at Marshill. Dr. Lowrey was with us and did the preaching. I express the sentiments of all when I say that his preaching was a powerful presentation of the living Gospel of Christ.

On Friday Dr. Lowrey was forced to bid us good-by but the seed were sown and the good brethren thought best to stay and reap the full harvest. On Saturday Bro. Sibley preached two powerful sermons and on Sunday the meeting closed. There were eleven accessions, ten for baptism and one restored. The church also was greatly built up and strengthened. I am in love with my work down here in South Mississippi. Brethren, this is the garden spot of Mississippi. The favored of the Lord.

J. Benjamin Lawrence.

A Revival at Antioch.

The protracted meeting held by the Antioch church, Warren county, closing at the water for baptism, on the first Sunday in August, was a revival to the dear old church. Despite the hindrances caused by sickness among the people and a heavy rainstorm, the attendance was good; and the spiritual interest steadily improved from the beginning.

The occasion was an awakening to many among the unsaved, and assuredly a refreshing to our Lord's saints.

Our young brother, J. R. Nutt, was with us throughout the work. By his faithful and efficient labors among us, he greatly endeared himself to the church and community.

Old Antioch has been holding up the hands of young preachers for more than a half century. She has helped some of our brightest and best, and in thus receiving the boys she has had a hand in their making. Long may this historic church live in her large sphere of service to the Master.

S. M. E.

August 19th, 1899.

Revival News.

Dear Baptist:

We began a meeting with Pleasant Grove church, Zion Association, on Monday after the fourth Sunday in July, which continued for about ten days. Visible results, five baptized, one restored, several by letter, and a general uplift among all members. This church is making an effort to have preaching twice a month. Bro. E. D. Solomon did the preaching here.

The fifth Sunday I began at Enon, near Torrance, closing Friday night following. Result, two converted, two received by letter, Christians strengthened and a general revival of old fashioned religion in all hearts.

The first Sunday in August Bro. Solomon and I began at Shiloh church, in the edge of Calhoun county. Continued here one week. Result, seventeen baptized, three stand approved for baptism, some four or five more will join, received two by letter. Closed with some twenty-five or thirty seeking salvation.

Bro. Solomon is one of the most energetic young preachers I ever met. He is an excellent preacher and worker. He is prayerful, earnest, humble, and leaves no stone unturned in his work. His natural zeal, educational training and practical experiences as chaplain of Second Mississippi Regiment, in the Cuban war, make him a fine soldier and leader in the ranks of Israel's hosts. May God ever bless Bro. Solomon in his work for souls.

Next Sunday I begin a meeting at Torrance. I am expecting Bro. J. R. Nutt to assist me. Pray for us.

Truly,

Chas. A. Loveless.

Graysport, Miss., Aug. 18, 1899.

Meetings of Associations.

Yalobusha—Providence, 14 miles south-east of Grenada, Thursday before 4th Sunday in August.

General Association—Beulah Church, 13 miles north Hickory, Saturday before the last Sunday in October.

West Judson—Longview, near Sherman on K. C., Tuesday before 1st Sunday in September.

Tippah—Ashland Church, Thursday before 1st Sunday in September.

Lebanon—Eastabuchie Church, Thursday before 1st Sunday in September.

Copiah—Bethel Church, 8 miles east Hazlehurst, Thursday before 1st Sunday in September.

Strong River—Liberty Church, (Harrisville) Friday before 1st Sunday in September.

Sunflower—Refuge, Friday before 1st Sunday in September.

Aberdeen—Verona, Tuesday before the 2d Sunday in September.

Judson—Bethel, 13 miles east Tupelo, Thursday before 2d Sunday in September.

Oxford—Pilgrim's Rest Church, Thursday before 2d Sunday in September.

Central—Terry, I. C. R. R., Thursday before 2d Sunday in September.

Columbus—Brooksville Church, Oktibbeha county, Friday before the 2d Sunday in Semptember.

Pearl River—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.

Chickasaw—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.

Zion—Milegan Springs Church, Thursday before 3d Sunday in September.

Tishomingo—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.

Mt. Pisgah—Sulphur Springs, Scott county, Saturday before 3d Sunday in September.

Tallahala—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.

South Mississippi—New Hope Church, Saturday before the 3d Sunday in September.

Yazoo Asociation—Greenwood, Wednesday before 4th Sunday in September.

Union—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.

Fair River—Monticello, Friday before the 4th Sunday in September.

Springfield—Forest, Saturday before the 4th Sunday in September.

Bogue Chitto—Topisaw Church, 10 miles east of Bogue Chitto, Saturday before 4th Sunday in September.

Chickasahay—Fairfield Church, 10 miles south of Shubuta, Saturday before 4th Sunday in September.

Rankin County—Union Church, 20 miles south-east Brandon, Friday before 1st Sunday in October.

Mississippi—Bethlehem, Amite county, Friday before 2d Sunday in October.

Pearl Leaf—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.

Louisville—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.

Trinity—Spring Creek, Friday before the 2d Sunday in October.

Mager's Creek—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

Kosciusko—Hebron Church, Friday before 3d Sunday in October.

Cold Water—Longtown Church, Wednesday before the 3d Sunday in October.

Deer Creek—Ittabena, Thursday before the 3d Sunday in October.

Tombigbee—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

Choctaw—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

Harmony—Good Hope Church, (Madison) Saturday before 4th Sunday in October.

Carey—Union Church, 2 miles east White Apple, L. N. O & F., Friday before 1st Sunday in November.

Hobolachitto—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.

Chester—Mt. Pisgah Church, 8 miles south Eupora.

Scott County—

Dear Baptist:

Border Springs church, Lowndes county, has been greatly blessed. An interesting Fifth Sunday meeting and immediately following a gracious revival. Pastor and church were made happy by the presence and efficient service of the following brethren: J. H. Buck, H. M. Long, E. W. Spencer, T. J. Loanzy, J. G. Brooks, J. W. Cooper, E. Mixter and others. Bro. Spencer closed the program on Sunday with a strong convincing sermon on Missions, after which we took a handsome collection for Missions. We remember with gratitude the self-sacrifice of those brethren who came so far, viz: J. H. Buck, E. W. Spencer, H. M. Long. Their presence was a benediction to us.

On Sunday night we began the protracted meeting. Bro. Long having consented to stay with us, like a trained soldier wheeled into line, and began that series of strong, masterful sermons which proved so effectual in the edification of the church and conversion of sinners. He held the large congregations in wrapt attention as he preached the "glorified gospel of the blessed God," and God added his blessings. Seven young people having professed repentance toward God and faith in Jesus Christ, the pastor took them down to a certain water and buried them with Christ in baptism. Bro. Long endeared himself to pastor and people. We know him better and love him more since we have worked so harmoniously with him in this meeting. God bless him for his faithful service, his brotherly consideration to a young pastor, and loving and faithful ministrations to his church.

God bless The Baptist with all the interests of our Baptist hosts.

T. R. Paden.

Crystal Springs.

Yesterday was a good day with us. We closed a two weeks' meeting, the immediate results of which was 41 accessions to the church, 25 by baptism and 18 by letter. At the close of the morning service yesterday I asked the church for $200.00, to pay for some improvements that had been recently made on the Pastor's Home and meeting house and they did the noble thing by giving $254.60. I did the preaching during the meeting and thus got to come in contact with my members and we now feel quite well acquainted and ready for work. We have some of the noblest spirits in this church I ever knew. They know how to do good things and then just keep on doing the same way. This is a good church and under the blessings of God we hope to honor Him. Let the Christians who read this pray for us.

W. A. McComb.

To the Churches Composing the Lebanon Association.

About the first of August I sent some old style Associational letters to each clerk. Upon my return home on the sixteenth, I found some of the new style letters furnished by the State Board and adopted at the request of the Board by the Association. These I have sent out also, and I ask that they be used instead of the old ones.

Chas. G. Elliott,

Clerk of Lebanon Association.

August 18th, 1899.

The Orphanage.

Dear Friends:

Dr. Searcy very kindly asked me if I "could not write a good strong article for next week's Baptist about the Orphanage?" Of course I said, "Yes, sir, I can." In casting about for the strongest point my eyes fell upon the following circular:

Jackson, Miss., August 16, 1899.

Dear Brethren:

After long and prayerful thought I have decided that it will be wise to sell the northern half of our Orphanage land (56 acres), which will leave us 56 acres, and I believe that will be amply sufficient for the future needs of the Orphanage. I am personally carrying a heavy financial burden in order to keep the property unencumbered. We receive only $100 rent for the above mentioned property, while it costs the Orphanage $15 per month rent for my house in town, or $180 per annum. I can get $2,000 cash for the northern 56 acres, which is the sum we paid for the entire tract. That will more than build a Superintendent's house on the property, and enable me to move everything out there and save house rent and office rent also, which is $8 per month, or $96 per annum. We thus stop an expense of $276 per annum, and will, I think, have ample land left for an industrial farm. Shall we sell?

Yours sincerely,

L. S. Foster.

Nearly all the Trustees have replied and voted "Yes, you may sell the land." Now I have been praying all along that we would not be compelled to sell any part of the land, and hoped some one would say, NO, YOU MUST NOT SELL IT. Surely there are enough Baptists in this good State to prevent such a misfortune from falling upon the Orphanage. It would be a great misfortune to sell one foot. We can use it in time. Baptist people, will you let this valuable piece of land be sacrificed? But I promised Dr. Searcy *to make it short.*

Yours lovingly,

Mrs. L. S. Foster.

College Tidings.

Your college president has been forced to lose a good deal of time this summer on account of the sickness of himself and his children, but for more than two weeks now he has been among the people. For six days he preached twice a day at Mars Hill Church, Amite county. Our brilliant J. B. Lawrence is the pastor and he seems to be winning the hearts of the people. Bro. J. H. Lane was the pastor for many years and I heard exceedingly kind expressions about him from many lips. Mars Hill is a great church of 250 members. We had a fine meeting. We had "good old Sam Sibly" with us two days. We made him preach once and it was a blessed service. He and Bro. Lawrence were to carry the meeting on for two days after I left. Up to the time of my departure there were six for baptism and one restored.

From Mars Hill I went to Silver Creek, Lawrence county, where I preached for six days at Calvary church, Rev. J. P. Williams pastor. We had a glorious meeting—fifteen received for baptism. Those people think that J. B. Hawthorne, of Virginia; B. H. Carroll, of Texas, and J. P. Williams, of Mississippi, are great preachers. Williams is a College graduate, who has settled with country churches, far out in the interior and he is doing a magnificent work, which the people greatly appreciate.

I had the pleasure of preaching one night at Monticello, where I had the special pleasure of meeting "Grandma" Robinson, the aged and beloved widow of that mighty pioneer Marvell Robinson, whose impress on Mississippi will last forever.

I also spent a Saturday and Sunday with pastor J. E. Thiggen, at Fair River. He is another College graduate who has spent eighteen years among the country churches, greatly to the advancement of the cause. God bless him and all his kind.

Every where I go I meet with much encouragement about the College.

Hastily,

W. T. Lowrey.

Popular Low Rate Excursion.

Via Queen and Crescent Route, to Cincinnati, Louisville, St. Louis and Chicago, August 26, 1899. Final limit of tickets fifteen days from date of sale.

R. W. Bonds,

Ticket Agent.

Editor Baptist:

Bethsaida Church has just closed its protracted meeting. We had a most glorious revival of religion in our midst, the full effects of which can only be realized the last great day.

I never heard the old, old story presented in greater earnestness. Salvation by grace preached more clearly.

The visible results of the meeting are 7 received by letter, 2 by baptism, christians were strengthened, the church united and many yet seeking the Lord. Our beloved pastor, Bro. S. W. Sproles did most of the preaching and he did it in that plain, earnest way which is so characteristic of him. The church never had a better pastor than Bro. Sproles. He has by his earnest zeal and devotion to the cause of Christ, won his way into the hearts of his people and under his wise leadership we have been greatly strengthened, and under God hope for many spiritual blessings.

We hope our readers will remember Missionary Day and make it a great success.

SEND ONE DOLLAR

Cut this ad. out and send to us; state whether you wish Gents' or Ladies' Bicycle, also color and gear wanted, and we will send you this HIGH GRADE $40.00 1899 MODEL WAYMAN BICYCLE, by express, C. O. D. subject to examination. You can examine it at your express office and if found perfectly satisfactory, exactly as represented, the most wonderful value you ever saw or heard of, equal to bicycles that retail as high as $40.00, if you think you can sell it at $10.00 profit any day, pay the express agent Our Special Close Out Offer Price, $13.75 and express charges, less the $1.00 sent with order. THE WAYMAN is covered by a binding guarantee, strictly high grade two-piece hanger, best equipment, Columbus pneumatic tires, enameled black, green or maroon. YOU CAN MAKE $500.00 THIS YEAR SELLING WAYMAN BICYCLES AT $20.00 TO $25.00. ORDER TODAY. Address, SEARS, ROEBUCK & CO. (Inc.) Chicago.

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Elements of Power in Some Great Preachers.

BY REV. THEODORE L. CUYLER, D.D.

I have been requested to indicate some of the elements of power in several great preachers whom I have heard, and shall speak of those no longer living. As all the planets in the skies shine only in the reflected light of the sun, so all the best Gospel-preachers reflect the divine light of the Sun of Righteousness; yet one pulpit star differeth from another star in glory. God never intends that any of his ambassadors shall succeed without more or less of the "power from on high."

I shall begin with the prince of preachers in this century, Charles H. Spurgeon, whom I knew well, and heard often from his youth up. His was an extraordinary combination of powers. He was a master of the raciest and simplest English dialect, the language of the Bible and of Bunyan. His melodious voice reached the mightiest assemblies without a break or an atom of hoarseness. His faith in God's infallible Word was so adamantine that he preached it without a quaver of doubt; and his marvellous memory held the whole Bible so perfectly that he could weave it through his discourses, which were always extemporaneous. He had a keen humor, immense common sense, a lively imagination and a great loving heart. He was tremendous in appeal, and weak only in the pathetic. To all these gifts he added great skill as an executive organizer. His crowning glory was that his inner life was hid with Jesus Christ, he was mighty in prayer, and he probably won more souls to the Saviour than any minister in modern times. Not a twinkling star was he, but a planet of the first magnitude.

Forty years ago the *London Times* declared that Dr. Thomas Guthrie, of Edinburgh, was the most Eloquent man in great Britain. Macaulay, Ruskin, Thackeray and other nobles who spent a Sunday in Edinburgh joined in the throng that packed St. John's Presbyterian church; and the marvel was that the discourses which so charmed the people of high and low degree were all written out and committed to memory. Drs. Chalmers and Guthrie, the two kings of Scottish pulpit eloquence, wrote every line of their sermons; and their impassioned delivery electrified the audience. Guthrie's forte was in the pictorial and the persuasive; he was intensely evangelical, excelled in vivid illustration, and his voice was an orchestra. He possessed heart-power, and the man who lacks that can rarely captivate and conquer an audience. I never had the good fortune to hear Bishop Matthew Simpson, but I imagine that in stature, voice, and magnetic oratory, he was more like Guthrie than any American preacher has ever been; both gave full rush to their holy emotions. It seems to be the fashion in these days to cultivate a calm, quiet and colloquial delivery; but the ghosts of Chalmers, Whitfield, Guthrie, Duff, Simpson and Beecher rise up in indignant protest and truly declare that the preacher of the glorious Gospel who stifles and strangles red-hot emotions sacrifices half his power. Brethren, in God's name, I beseech you, *fire up!*

One of the striking examples of the magical power of a fine delivery was Edward N. Kirk. I once asked Albert Barnes in Philadelphia, "Who was the greatest preacher that you have ever heard?" His reply was, "I cannot say—but the greatest Gospel-*preaching* I ever heard was a sermon by Mr. Kirk during a revival in my church. He was full of the Holy Spirit, and swept all before him." Kirk, when I heard him in his early prime, had the advantage of personal beauty, splendid voice, and intense spiritual emotion. He preached for souls.

Yet those discourses which produced such great effects read very tamely when put into cold type. It was just so with the elder Dr. Stephen H. Tyng. His fervid extemporaneous sermons were like the rapid discharge of a gatling gun, and did great execution; but they would not bear printing. No matter for that. Forty-nine out of every fifty sermons are made to be heard and not to be read; what is demanded is the immediate effect upon the reason, the consciences and the wills of the auditors. The preacher who does the most good is the best preacher.

I shall break my resolution in regard to living preachers in order to say a word about my beloved friend, Dr. Alexander MacLaren, of Manchester, and I do so because his sermons are more widely read in this country than those of any foreign preacher since Spurgeon. The peculiar elements of his power are twofold. The first is his marvelous insight into the meaning of the Holy Scriptures; and the second is the freshness and beauty of his illustrations. His style is faultless. He prepares only one sermon a week, and delivers it fervently. Every sermon points to Jesus Christ.

If I had the space, I would love to speak of the majestic oratory of Dr. Stephen Olin, and the holy fire of Charles G. Finney (king of all soul-awakening evangelists) and the fascinating discourses of Dr. Joseph Addison Alexander; but I cannot close without saying that the most overwhelming burst of sacred eloquence that I have ever heard from human lips was Dr. Alexander Duff's famous discourse for foreign missions delivered in the old Broadway Tabernacle. Dr. McCosh told me that he had heard Duff in Scotland, when he surpassed Chalmers. The packed assemblage in the Tabernacle that evening contained over one hundred ministers. In delivery Duff was utterly reckless. He swung his long arms like windmills and sometimes he leaped up several inches from the platform. For nearly two hours he held that vast audience breathless; he was so inspired by his great theme that his "face shown as it were the face of an angel," and at the close of his magnificent peroration, he sank back into his seat perfectly overcome by his emotions! "Now," said Dr. James W. Alexander, "shut up this tabernacle; who will dare to speak here after this?" I thank God that I ever heard that address; it gave me a new conception of the power of an ambassador of the living God when his soul was all aflame with Jesus Christ, and he was under the Holy Spirit's baptism of fire.—*Evangelist.*

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[Formerly the Lexington Normal College.]

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W. E. JOHNSTON,
Principal.

au 24 4w.

Notice.

Sunflower Association will be held with Refuge church commencing Friday before the first Sunday in September. Parties wishing to attend this Association will come on the Y. & M. V. R. R., Riverside division, to Beulah where they will find conveyances to meet them Thursday and Friday.

THOS. H. WALTON, c. c.

MOBILE & OHIO R. R.

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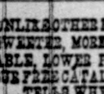

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Obituaries.

Elisha Edwards.

What a flood of fond recollections comes welling up into my mind at the mere mention of the name!

How inadequate I feel to do justice to his memory!

Memory and his influence for good are now all we have left. Washington Irving says: "The hardest part about dying is that we are so soon forgotten, for the memories of the living are very short lived." Granting this to be true it certainly cannot be said of one's influence; for, good or bad, that is forever a part of the world and goes on and on until time shall be declared no more.

It helps to shape the destiny of the world centuries after he or she has passed to the life beyond the grave. The happiest reflection in a green old age is the consciousness of a well spent life. That which comes nearest to making us be reconciled to the loss of friend, husband or parent is this knowledge and the hope of again being united in that "House of many mansions" where there is no more pain, sorrow nor death, and where again united they can join in the everlasting paeans of the saved.

Mr. Edwards was born in Greene county Alabama, October 2nd, 1826, moved to Kemper county, Mississippi, in 1849, where he lived continuously for half a century. Full of years and full of honors he died at his home near Kellis' store, May 15th, 1899.

For about five months he was a sufferer from La Grippe, the effects of which, because of his advanced years he was never able to overcome. A few weeks before the end the disease seemed to loosen its hold on him and all became hopeful that a naturally strong constitution would enable him to take on a new lease of life; but alas, "Man proposes, but God disposes." Sitting in his chair, suddenly the Angel of Death knocked and that great loving heart ceased to beat, and the golden lamp of life was forever extinguished.

He has twice married: first to Miss A. J. Neely on April 19th, 1848; and second to Miss A. C. Beasley on December 16, 1886, who survives him.—Noble, Christian women, and devoted, loving wives, both of them: the Supreme Ruler manifested His divine guidance in this his richest, best gift to man.

He was a man of firm convictions of right and wrong, and was ever found on the side of the right as opposed to the wrong. While always and at all times condemning a wrong, he was sympathetic and ready to make due allowances for the frailties of the human family.

Possessed of that best but rarest of all good gifts—common sense—he made a success at any thing he undertook. To every trust committed to his care he never proved recreant to one. The Bible he accepted as the word of God and its golden precepts were ever his rule and guide.

In that he read: "Seek FIRST the Kingdom of God and His righteousness." With him to know a thing was right and he never faltered as to his course. The next thing was to act.

About forty years ago he joined Salem Baptist church and was ever a consistent Christian and zealous supporter of Church and Cause with his presence, his counsel and means. His business efforts were crowned with success, but he did not use money to a selfish purpose. Believing it was his Creator's and given to him only in trust, no deserving person, be he Caucasian or African, ever appealed to him for aid in vain. The milk of human kindness never ran to a low ebb in his breast. He ever stood ready to cheer the faint and discouraged with words of counsel. To him is due the credit of many having comfortable homes that now own them. All rise up to call him blessed. He was one of nature's noblemen, yet so modest and unassuming withal that it was the privilege only of those who knew him intimately to justly appreciate his grand and noble character.

Closely associated with him socially and in business for many years, I can truthfully say I never heard him give utterance to one ignoble thought, nor knew him to be guilty of a single act which, had it been published to the world, could have been condemned, or that would have caused a blush of shame to mantle the cheeks of his loved ones. The assertion of the misanthropist that "Close acquaintance and high appreciation are in adverse ratio" certainly did not apply as to him, for to know him better was to love him the more.

Energetic, philanthropic, moral, and conscientious in all his dealings he was a man pre-eminently worthy of the confidence, respect, admiration and emulation of all. A loving husband, a fond father, a good neighbor, a true friend, a staunch patriot and a zealous worker in the moral vineyard of his Master, there is no relation he sustained to life in which he will not be sadly missed. Ordinarily the death of a man causes a momentary gap which closes and the world moves on the same, but in his case the sphere of usefulness was so wide the gap will be a great while in filling. Although his immortal soul has winged its everlasting flight to that "Bourne from whence no mortal e'er returns" and his mortal body has been laid away in the silent tomb with only the stars, those silent sentinels of the night, to keep watch, his usefulness still lives for he believed with the illustrious Alexander Hamilton, who on his death bed said: "Would you rescue anything from final dissolution lay it up for God."

"'Tis wrong, we know, to grieve for thee,
now so supremely blest,
With all thine earthly troubles o'er, thy
doubts and cares at rest;
A few more years of pilgrimage, a few
more days of pain,
And we will meet again, loved one, and
we will meet again—
There, where the good and ransomed meet
in nobler realms above,
There, where no breaking hearts are found,
no bonds of friendship riven,
We'll spend eternity at home, our glorious
home in Heaven."

A FRIEND.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

Stovall, Miss., Aug. 14, 1899.

Dear BAPTIST:

Bro. A. L. O'Briant has just closed a good meeting with Oak Ridge church at Stovall. He did all the preaching, and no one could have told the "Sweet old story" of Jesus and his love with more earnestness. There was a good deal of interest manifested in the meeting, although there were no accessions to the church, only one by letter.

A MEMBER.

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till sept. 15.

A TEXAS WODNER.

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E. W. HALL.

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READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now sleeping at night and feel like a new man. It's effect is wonderful.

G. W. WILLIAMS,
Ass't Chief Police.

Feb.25-12m.

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THE TIMES-DEMOCRAT,
New Orleans, La.

In Southwest Mississippi.

BY CHAS. G. ELLIOTT.

According to previous appointment we began a meeting with Pioneer Baptist church, twenty-two miles west of Gloster, on Sunday, August 6th, with Bro. E. H. Garner. The meeting continued eight days, two being received for baptism. Bro. Garner has a hard field. The Baptist cause had become very weak when he went there five years ago, and is still in very bad shape, though much better than then. Eight appointments, one of them forty-five miles from home, keep him stirring. Bro. J. P. Culpepper has written something about it. He advocates the selling of a brick house of worship long since unused. The questions come: "Who can sell it?" "Who does it belong to?"

I would suggest that the Secretary of our Board go down there and take the rounds with Bro. Garner, and then he can speak advisedly as to what is needed, and what ought to be done. Looking at that field alone, it is not helped enough. As compared with the other portions of our State we cannot say, though it would seem that any missionary ought to be assured of a reasonable support. The Secretary might visit each church and enter into an agreement with them about the amounts to be given towards the pastor's salary.

We spent the time in Bro. Garner's house. His wife has sacrificed more than any one knows of, to help him along, and keep the children in school. They are seriously considering whether they can stay longer unless they get more means from the work, upon which to live.

Deacons Alex. Leak and Jesse Carter are the leading helpers. We enjoyed visits in each home. The Campbellite brethren are the strongest, while the Methodists are not far behind. In other days the Baptists took the lead. Shall it be regained by them or left to others, is the question for us to consider.

Meridian, Miss., Aug. 18, 1899.

A Visit to Gloster Baptist Church.

BY CHAS. G. ELLIOTT.

It seemed Providential that I should have been left in Gloster a day and a half on my way to and from Wilkinson county. Bro. T. T. Martin, of Cripple Creek, Colo, began a series of meetings with this church on Friday, August 4th. I had known Tom Martin in the Seminary, and of his work there with a mission of the Walnut Street Baptist church. For eight years I had seen nothing of him. I heard him twice in the beginning and three times at the close of the meeting. It was a deeply spiritual one, where Jesus and his blood were exalted before men as the remedy for sin. It was told there that he was not orthodox. In a public reply he said that "if he was not, it was a little singular that Dr. T. T. Eaton, of Louisville, Ky., should have sent across the continent for him to hold a meeting in his church, at the very time when he was under fire from various quarters touching orthodoxy." I believe thirty-one were received into the fellowship of the church, about twenty of them being for baptism.

Pastor W. S. Culpepper ought to be a happy man. He is pastor of a warm hearted, working, spiritually-minded people; has a new house of worship, neat and well furnished; and seems to have the love of every member of his church. I stopped with him on my way back, and had a very enjoyable visit. Going down, Bro. G. P. McGehee transferred my headquarters from the hotel to his home, where I met a warm welcome from his family—all of whom are now rejoicing in the Lord, except Tom, who as yet gets more pleasure out of Baptist mud, than Baptist meetings. I also spent some time very pleasantly in Dr. McGehee's home, where Bro. Martin was entertained. I looked in for a few minutes upon Bro. J. P. Culpepper, as I was going down. He seemed to be in good health, and was much gratified over the meeting at Homer Hill, of which he wrote you.

I found that THE BAPTIST goes into some forty or fifty homes of the Gloster Baptist church. I was not surprised at that for they are just the sort of people to stand by their State paper.

Meridian, Miss., Aug. 18, 1899.

SEND US ONE DOLLAR and this ad. and we will send you this big 325-lb. new 1899 pattern high-grade RESERVOIR COAL AND WOOD COOK STOVE, by freight C.O.D., subject to examination. Examine it at your freight depot and if found perfectly satisfactory and the greatest Stove BARGAIN you ever saw or heard of, pay the FREIGHT AGENT our SPECIAL PRICE,

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